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ASHLAND, O., FEB. 17, 1886

A Proclamation!

To Every Friend of the Brethren Church.

Dear brethren, sisters and friends: I beg your prayerful attention once more, to the all absorbing subject of rescuing Ashland College from the threatening debt. I heartily thank the correspondents who have expressed so much kindness and sympathy to the cause, and for myself and family, and to the friends who received me so hospitably everywhere during my travels in canvassing for the college, and especially to those who have donated liberally. Your kindness went far toward making up for the loss of home and home comforts. I was often made to feel that the promises of the Saviour were being fulfilled to me, when he said: "There is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18: 29,30.

But now, to business. Our circumstances are of such a nature that another course *must* be pursued. We will be obliged to have some money by April next, as some of our creditors wish to use it, and will have it. And according to contract, no part of the donations which I have secured, is available yet, and will not be until the whole amount of the indebtedness is provided for. So we will have no income until that has been done. I have been somewhat detained this winter through sickness and death in the family, and cannot now raise the balance by canvassing in time to make the fund available by the time we must have part of the money. The total amount of donations, including the EVANGELIST fund, now amounts to $16,384.50, leaving a little less than $4,000 still to be raised, to make the donations available, and to pay off the indebtedness. Besides, there are other notes, taken by other parties, prior to my canvass, which are also *conditional*, and which will not be collectible until the entire indebtedness has been provided for.

Hence, now, therefore, I do make this my last, long, earnest appeal and proclamation, not by any *authority*, but in the name and for the sake of the honor and integrity of our Brethren Church, and for the success of our cause:

1. That all the churches of our Brotherhood, do call special church meetings, at their earliest possible convenience, giving reasonable time for and double diligence to the announcement of said meetings, and then and there raise all they *possibly can* toward securing this balance of four thousand dollars!

This would only require an increase of twenty per cent, or one fifth added to their former subscriptions of each church and individual. Thus a church that had given five hundred dollars, should now give one hundred and twenty; a church that had given five hundred dollars, should raise it to six dundred, and a thousand dollar donation should be raised to twelve hundred dollars, and so on. Much of this additional amount could be raised by collections and small donations of one dollar and five dollars, from persons in ordinary circumstances, and who will be glad to contribute their mites, it the matter will be properly and earnestly presented. I do hope our ministeral brethren will come faithfully to our help in this matter, and afford all their members an opportunity to participate in this good work, even it their share should be only a dime. One more pull, a long pull, a strong pull and a pull altogether, and we shall reach the summit.

And those churches which we have not yet visited, and which have not yet made any donations or promises, are especially appealed to, not to fail in acting promptly and earnestly in this matter, and raise all they possibly can. Every congregation should have at least several hundred dollars in this fund. As a rule, we might say, where I have been canvassing, that liberal brethren who are worth from five to six thousand dollars, have donated from fifty to one hundred dollars. We have a few who are worth less money and have given more, and we have many who are worth much more and have given less. But as for you, brethren and sisters, in the future, let me recommend the gospel rule: give liberally and cheerfully, and as the Lord has prospered you.

2. At the same meetings, let the first installments of the donations made heretofore, namely the one-third of the amounts subscribed by notes or otherwise, be paid in and the whole sent in to Ashland college in one remittance, thus saving trouble and expense.

3. Let all donors of small amounts especially, where it is convenient to do so, pay the entire amount at one payment. This is not demanded; it is only begged for where it can be done as well as not.

4. Larger donations will also be thankfully accepted at one payment, when it can be conveniently done. We are anxious to pay our debt and stop the interest, a business measure which we believe our patrons will approve of.

Now, friends, I know this is not quite in accord with the conditions upon which most of the donations have been taken, and I reluctantly make the request; but the demands are so urgent, and the amount so nearly secured that I feel justified in taking this course. I am so sanguine that this appeal and proclamation will call forth responses to the amount of the four thousand dollars needed, that I will pledge myself not to cease canvassing night and day for the next six months until any deficit that may be left shall be made up, and the conditions fully complied with.

It is being reported in certain quarters, by German Baptists, that it is not true that we have so nearly raised the debt. I hereby certify that it is true, that the college fund under my control, including the EVANGELIST fund, amounts to over sixteen thousand dollars, and that all donations are made in good faith, to the best of my knowledge and belief, and as can be proven to the satisfaction of all. And farther, that when this fund shall be increased to twenty-thousand dollars, the entire indebtedness of Ashland College will be provided for, except only so far as German Baptists shall fail in paying their honest debts to said institution, or other obligations or assetts prove worthless, and for all of which the present effort is intended to provide.

And now, in conclusion, brethren, we beg you to act in concert, promptly and in great earnest. Let each church set its own day, but to suit its *earliest* convenience.

This plan was approved of, by our Executive committee, consisting of H. K. Myers, Isaac Kilhetner, David Bailey and myself, at a meeting held Feb. 12th, instant, and we believe it will recommend itself to approval.

We will send blank receipts to all church treasurers who are holding notes, and will send receipts for partial payments on notes in our hands, or will cancel and return notes when entire payment is made.

Remittance should be made by Drafts, Money Orders, Express Orders, Registered Letters or Express, and be addressed to H. K. Myers, Treasurer Ashland College, Ashland, Ohio.

Each remittance should be accompained with a list of the names of the persons to whom amounts should be credited (except in cases of collections) and the names of the church from which the donations have come, that the proper credits may be given. Remember that each church or member of the church, contributing fifty dollars to Ashland College, is entitled to one vote in the election of its Trustees, whether given at one time, or on different occasions.

Now, hoping and praying and trusting that this measure may be a grand success, and that in due time we may be enabled to issue a proclamation of thanksgiving for the triumph of our cause, I remain your humble servant.

H. R. HOLSINGER.

Ashland, Feb. 15th, 1886.

Semi Editorial.

From last week's EVANGELIST it appears as if we might actually have a discussion in our religious periodical, as to whether free whiskey was gospel temperance, or sprinkling might not be Christian baptism.

What momentous questions, and how intricate! No doubt scores of rusty pens are being rasped to a sharp point for the defense of the truth. That is all right, perhaps, but hold; just hold on a little! Let me make a suggestion. If you haven't wasted any ink or paper yet, suppose you just hold on a little. How would it do just to take this view of the cases. As to free whiskey, you know that we *must* have *free* moral agency. And then in order to know whether we are really *free* we must have a good opportunity to do bad. I heard Elder Grabil Myers tell this story of a couple of boys in Pennsylvania, who were trying to do someting which did not go just as they wanted it should. This was very provoking, you know. It would be even to men. They wanted to express their indignation, and after they had exhausted their vocabulary of adjectives and emphatic words, one of them exclaimed: "Oh! I wish I could swear; I would swear at it." Poor fellows; they were not free moral agents. The glorious privilege of doing bad had not been sufficiently set before them. What a pity, since the desire for it had been so beautifully developed! Who was to blame in that case? Had the parents not discharged their Christian duty, so that these boys might have exercised volition—"to choose the better part and live, or the bad and die?" Especially the bad. And Habakkuk, the prophet, how will he be justified in forbidding the free use of this God-given trial of volition, when he says: "Woe unto him that giveth his neighbor drink; that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness?" That would interfere with their free moral agency. Why they couldn't get drunk if they wanted to. They must at least have a smell at the bottle. Then, if they can withstand that ordeal they are better proof Christian than the common flow of free whiskey, especially if they had ever been addicted to the glass.

But, ordinarily, there is not much occasion for complaint of a curtailment of "mans God-given and inalienable right" of doing bad, especially of getting drunk. At least not in the religions in which I have been traveling. And I can hardly conceive it necessary that one of our own talented brethren should champion the cause of free whiskey, just to sustain men's liberty to do bad. But out there in Kansas, where prohibition rules, and where brother Lichty lives, perhaps really things are getting rather oppressive. May be prohibition prohibits most too much, so that it appears tyranical to some of the liberty loving sons of the Smokey Water State. True it is not far over into Nebraska from Brown county, Kansas, where one can enjoy his liberty and get a glass or two or have his bottle filled; but even there, on account of the prejudices created by the advocates of prohibition against the "God-given herbs, fruits and beverages," one finds it necessary for the sake of his reputation for morality and sobriety, to go in the back way in order to exercise his volition or test his power of resistance.

Therefore, let me advise not to be too severe. Let us allow this one article to pass, and let us not discuss or gainsay, lest we might be found guilty of infringing upon the liberties of our Kansas brother, which might compel him to inaugurate a rebellion, in which if you should refuse to join the government in subduing, you would make yourself liable of the accusation of a "mean, unprincipled coward." Just let him severely alone, please. He has had one opportunity of doing wrong through our paper, and he has enjoyed it, and thus he has tested his moral agency. Now, let us leave him to his meditations and his conscience. Hereafter I am in favor of the prohibition of the manufacture and sale of all intoxicating liquors as a beverage, in the states of this Union, and of the publication of poisonous sophistries advocating free whiskey, in these columns.

And as to sprinkling for baptism, suppose we just wait until brother Moyer has "drawn his conclusions." I hardly see how we can draw any from his quotations if he himself cannot. The only conclusion I am able to draw from his article, I prefer to reserve to myself for the present at least. I would respectfully await and invite him to "conclude," when I think we will be able to defend if necessary. I agree with him, that, "whatever our belief may be, we dare not try to establish it by a misuse of facts. If these are against us, let us bow our hearts to the truth and humbly accept it." If the truth is in favor of sprinkling and against immersion, I shall be so glad that brother Moyer has proven it to us, for it will be so much more comfortable in cold weather in this northern climate. But he has not yet drawn that conclusion. Let us wait on him, and be especially careful not to do it for him.

HOLSINGER.

An Apology.

We give considerable space to brother Holsinger's proclamation in this issue, and with him, we hope the brethren will at once go to work, and complete the victory, and enable us to dismiss this matter. Let a hearty response be the returning wave from all parts, and then another grand success will be recorded for the Brethren Church, and